

# CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, CENTRAL ROW, HARTFORD, FOR THE CONNECTICUT BAPTIST CONVENTION.

VOL. II.

MONDAY MORNING, SEPTEMBER 19, 1825.

No. 34.

## CONDITIONS.

The Christian Secretary is published every Monday morning, at Central Row, six rods South of the State House, at Two Dollars a year, if paid in three months from the time of subscribing, if not an addition of 50 cents, except where there is a special agreement otherwise.—*Postage paid by subscribers.*

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From a London Paper.

Milton's lately discovered Treatise.

This interesting work was published yesterday—the original Latin, as well as the translation. The latter has been executed by the Rev. C. R. Sumner, D. D. Librarian to his Majesty, and appears to be done with fidelity and elegance. In its present form, the work constitutes a thick quarto, and will, without doubt, be esteemed a theological treasure of no mean value. With a mind so highly endowed as Milton's, and so ardent in the cause of the Christian faith, as his poetical works prove that he was, the nature of an elaborate treatise upon this, his favourite subject, may be easily conceived.—The same logical force, and closeness of reasoning, and the same severe style of composition, rigorously divested of ornament, which mark his other prose writings, are observable here. The arrangement of the subject is clear and masterly, and the questions are argued after the fashion of a strict theological disquisition.—The quotations from scripture are copious, and in the selection and application of them, give evidence of a luminous mind, deeply imbued with the divine beauty and truth of holy writ. There is scarcely a passage in the sacred book remarkable for sublimity of diction or sentiment, which is not to be found here put forth in forcible illustration of some doctrine of Christianity. The broad basis upon which the author seems to have proceeded, is that of establishing the perfect harmony of the scriptures, their concurrence with the doctrines of the Christian religion, and the consistency of the latter with the natural duties of the mortal state. In the prosecution of this great undertaking, consummate learning and piety are evinced, which entitle Milton to be ranked among the most eminent divines of the Protestant Church. Much praise is due to Mr. Lemon, of the State Paper-Office, to whose research the country is indebted for the discovery of this valuable manuscript. His subsequent inquiries have thrown much light upon the cause of its concealment for so long a period of time, which seems to have arisen from its falling into the hands of a suspected Papist, about the time of Titus Oates. It was well known that a treatise of this nature had been written by Milton: and as a prose work, upon the subject of the Christian religion, by the author of *Paradise Lost*, with reference to which, indeed, it may be regarded in the light of a companion, or commentary by the same hand as the original, it must ever be regarded as a valuable and curious acquisition.

We subjoin the preface, which, in the style and sentiments, has an air of melancholy and impressive earnestness about it, extremely touching; and which gives some information as to the manner in which the poet was accustomed to study, not uninteresting at the present day.

"John Milton, to all the Churches of Christ, and to all who profess the Christian Faith, throughout the world, peace and the Recognition of the Truth, and Eternal Salvation in God the Father, and in our Lord Jesus Christ.

"Since the commencement of the last century, when religion began to be restored from the corruptions of more than thirteen hundred years, to something of its original purity, many treatises of theology have been published, conducted according to sounder principles, wherein the chief heads of Christian doctrine are set forth, sometimes briefly, sometimes in a more enlarged and methodical order. I think myself obliged, therefore, to declare in the first instance, why if any works have already appeared as perfect

as the nature of the subject will admit, I have not remained contented with them—or, if all my predecessors have treated it unsuccessfully, why their failure has not deterred me from attempting an undertaking of a similar kind.

"If I were to say that I had devoted myself to the study of the Christian religion, because nothing else can so effectually rescue the lives and minds of men from those two detestable curses, slavery and superstition, I should seem to have acted rather from a regard to my highest earthly comforts, than from a religious motive.

"But since it is only to the individual faith of each that the Deity has opened the way of eternal salvation, and as he requires that he who would be saved should have a personal belief of his own, I resolved not to repose on the faith or judgment of others in matters relating to God; but, on the one hand, having taken the grounds of my faith from divine revelation alone, and on the other, having neglected nothing which depended on my own industry, I thought fit to scrutinize and ascertain for myself the several points of my religious belief, by the most careful perusal and meditation of the holy Scriptures themselves.

"If, therefore, I mention what has proved beneficial in my own practice, it is in the hope that others, who have a similar wish of improving themselves, may be thereby invited to pursue the same method. I entered upon an assiduous course of study in my youth, beginning with the books of the Old and New Testaments in their original languages, and going diligently through a few of the shorter systems of divines, in imitation of whom I was in the habit of classing under certain heads, whatever passage of scripture occurred for extraction, to be made use of hereafter as occasion might require. At length I resorted with increased confidence to some of the more copious theological treatises, and to the examination of the arguments advanced by the conflicting parties respecting certain disputed points of faith. But, to speak the truth with freedom as well as candour, I was concerned to discover in many instances adverse reasonings either evaded by wretched shifts, or attempted to be refuted, rather speciously than with solidity, by an affected display of formal sophisms, or by a constant recourse to the quibbles of the grammarians; while, what was most pertinaciously espoused as the true doctrine, seemed often defended with more vehemence than strength of argument, by misconstructions of Scripture, or by the hasty deduction of erroneous inferences. Owing to these causes, the truth was sometimes as strenuously opposed as if it had been an error or a heresy—while errors and heresies were substituted for the truth, and valued rather from deference to custom and the spirit of party, than from the authority of Scripture.

"According to my judgment, therefore, neither my creed nor my hope of salvation could be safely trusted to such guides; and yet it appeared highly requisite to possess some methodical tractate of Christian doctrine, or, at least, to attempt such a disquisition as might be useful in establishing my faith, or assisting my memory. I deemed it, therefore, safest and most advisable to compile for myself, by my own labour and study, some original treatise which should be always at hand, derived solely from the word of God itself, and executed with all possible fidelity, seeing that I could have no wish to practise any imposition on myself in such a matter.

"After a diligent perseverance in this plan for several years, I perceived that the strong holds of the reformed religion were sufficiently fortified, as far as it was in danger from the Papists—but neglect in many other quarters, neither competently strengthened with works of defence, nor adequately provided with champions. It was also evident to me, that, in religion as in other things, the offers of God were all directed, not to an indolent credulity, but to constant diligence, and to an unwearied search after truth; and that more than I was aware of still remained, which required to be more rigidly examined by the rule of Scripture, and reformed after a more accurate model. I so far satisfied myself in the prosecution of this plan, as at length to trust that I had discovered, with regard to religion, what was matter of belief, and what only matter of opinion. It was also a great solace to me to have compiled by God's assistance, a precious aid for my faith—or rather to have laid up for myself a treasure which would be a provision for my future life, and would remove from my mind all grounds for hesitation, as often as it behoved me to ren-

der an account of the principles of my belief.

To be continued.

From the Recorder and Telegraph.

A friend has put into our hands the following tract. Further than this, we know nothing of its origin; as it specifies neither date, nor place of publication, nor person by whom it was either written or published. The gentleman who handed it said, with his characteristic engagedness, "It is right from heaven."

A WORD TO A MINISTER OF THE GOSPEL.

Reverend and Dear Sir,—In this country, generally, a Minister of the Gospel stands alone. No one is officially set over him for inspection and correction. Human nature, from thoughtlessness or indolence, often omits what it would otherwise perform. When a minister from these or any other causes, is defective, those persons who are under his charge seldom have the courage to reprove him. The mind in slumber seldom wakes of itself. Hence in some degree it becomes necessary to take the present mode of reaching him. The man that loves his Lord, and is anxious for his own soul, and that of others, will accept this kindly. Its aim is good; it is dictated by affection, and is now sent, with prayers, that grace, mercy and peace may be multiplied to all those to whom it is addressed.

We propose a case for your consideration. Were a province of Russia in a state of revolt for no warrantable cause—were the life of each rebel forfeited—were the execution of each unyielding rebel necessary and certain—were a short time set, within which, on reasonable and available conditions, pardon and life might be obtained—were much of that short time of hope already wasted away—Before our eyes, were one after another, as his term closed, receiving the dreadful penalty of outraged authority and slighted mercy.—In the precious interval of hope which remained to the rest, were a person professing to be actuated by the spirit of loyalty to his sovereign, and benevolence to his fellow subjects, to assume a mission for their reconciliation and salvation.—At the same time were a small settlement of the rebels so far to soften and say, "come be our friend, and in the work of reconciliation share our raiment and our bread."

Where failure in his work would be followed with a destiny to his neighbours so terrible, should we not expect that he would hardly give sleep to his eyes?—Should we not expect that he would leave neither man, nor woman, nor child around him, without an urgent, personal address—Where life was at stake, and hope fast passing forever, should we not expect that he would dispense with ceremony, that whenever and wherever he could reach their ear, he would state, recommend, and urge the terms, the simple terms of their salvation, and beseech them to be reconciled.—If he had benevolence, if he was in earnest, should we expect that he would let one opportunity slip, or leave one place or family unexplored? If they were too busy with trifles, or too stupid to come to him, should we not expect him to hasten to them with the only medicine of life and hope? If his conviction of their jeopardy, and his pity for their depravity, were sincere and strong, would you not expect him to carry the evidence in his anxious air, his solemn countenance, his urgent language, and his tearful eye? While the period of grace to many was daily closing, and his own all-important mission liable daily to be closed, would you expect there would be any slothful intermission of his work? Would you not expect that the nearer the day of hope was to its close, the more importunate and urgent he would be? Would you not expect that every time he saw or heard the execution of any unyielding rebel, his eye would flow with new pity, and his heart would burn with new zeal? Ah! would you expect, in the midst of gibbets, and grace and hope rapidly passing forever, to find this self-devoted philanthropist meeting a few of these miserable wretches but once a week, if weather or pleasure permit—often allowing the number of executions to exceed the number of his entreaties for their salvation? Should you think this philanthropist would put off the tremendous necessities of three hundred and sixty-five days with fifty-two, if visits and recreations did not abate even that small number, and tell you, amid the dying and the damned, "it was as much as he was paid for?"—Would you expect to find him at all times sitting comfortably at home, notwithstanding the dreadful urgency which was crowding on him, and tell you "he was waiting for the infatuated?" Should you expect that he would spend six-sevenths of his short stay among the dying rebels, in laborious study of doubtful or pigmy

points, when the conditions of salvation were so plain that a "way-faring man, though a fool need not err therein?"—Would you not say it was rousing—it was personal entreaty, it was importunity the people needed, more than study? In this awful urgency of circumstances, if you met him in his visits among the rebels in jeopardy, would you expect to find him too delicate to mention to them their state of rebellion, and the claim of his sovereign, and their only hope? Would you expect to find his intercourse with these thoughtless and endangered rebels, a mere call of ceremony, a mere participation in their ill-timed levities or banquets—his conversation only calculated to make their rebellion more cheerful and unchanged, and their insensibility to their danger more stupidly desperate? Would such a course be piety, philanthropy, or reason? Yet just such, and a thousand times worse, is the condition of the people of every congregation—in deliberate, inexcusable habitual rebellion against God. The terms, the only terms of reconciliation, have been received from Heaven. Death, eternal death is approaching, is daily executed upon every individual who dies without receiving the terms of salvation. And are you standing between the living and the dead, in the diligent use of God's appointed means, to influence the surviving rebels to submit to his government. Dear friend, your situation is awfully interesting—your work most important; we therefore put in a plea for urgent religious conversation with every individual around you.

1. They look for it, from the very nature of your employment. "Ambassadors for Christ"—that you should beseech in Christ's stead, to "be reconciled to God." (2 Cor. v. 20.) "That knowing the terrors of the Lord you should persuade men." (2 Cor. v. 11.) Else why are they so shy of any solitary interview with a consistent minister? If you do indeed believe them in danger as terrible as the wrath of God, and feel for their jeopardy, they know you ought to be urgent with them—and as persons so near as the danger. They know what is sincerity, consistency, earnestness,—how these look, and speak, and act.

"Pleads he in earnest?—Look upon his face.—His eyes do drop no tears—his prayers are just—He prays but faintly and would be denied—Would he not ask a pin with such a grace?"

Were they asleep while flames were kindling over their heads, would they not deem it proper for you to approach them individually, and address and arouse them?

II. Are not visits and personal addresses for the purpose of promoting their reconciliation with God, greatly beneficial? Are not the attention and feelings of a person more likely to be excited by being individually addressed, and the object of special reiterated visits, than by general addresses to him undistinguished from the rest of the crowd? And whenever and wherever persons have been thus faithfully, affectionately, and individually addressed, has not a greater attention to religion been the result? The prophet preached in general terms—but till he said to the careless and adulterous king, "thou art the man," there was no conviction, no penitence.

III. Do not habitual and personal visits and conversation on their duty to God, accord with the examples and precepts of the Holy Scriptures? Do we not find our blessed Saviour, whose example we are expected to follow, improving every opportunity of conversation with individuals on the great doctrines of salvation? Witness the table of Levi, the well of Sychar, the house of Simon the leper, and many other instances. He did not confine himself at the house of Peter, and wait till Israel came and learned the law at his feet, but "went about" continually doing good. Was Paul, though settled at Ephesus, content with public preaching, however frequent and earnest? Did he not "go from house to house," whether of Jew or Greek, and testify to those who were hastening to eternity, the necessity of "repentance towards God, and faith in our Lord Jesus Christ." (Acts xx. 20.) Even in Jerusalem, where the people had cried out against their Lord "crucify him,"—where the police were satisfied with, and determined to maintain, their own form of religion and crush every innovation—where to be active in making proselytes was disorderly, seditious, and dangerous—even here they were not satisfied with "preaching daily" in the Temple, but went to "every house," and there testified of Jesus Christ. (Acts v. 42.) Among the Colossians, the Apostle made it his business to warn "every man," and teach "every man." (Col. i.

28.) Are not ministers required of God to give themselves (not by halves) but wholly to their work—to make (not a partial) but "full proof" of their ministry? (1 Tim. iv. 15.)—to be instant or pressing (not merely in season) but "out of season?" (2 Tim. iv. 2.) The very damned are anxious that some one should go and personally speak to their brethren at their "father's house." (Luke xvi. 27.) Oh carry then, we pray you, to their mansions of luxury, thoughtlessness, and sin, the saving monitions of "Moses and the Prophets."

IV. Is not "going after" the people, around you, and labouring to reclaim and establish them, the only way to keep your skirts clear from their blood? May we refer to the xxxiv. Chapter of Ezekiel? "Prophecy against the Shepherds of Israel, woe be to the Shepherds—Ye eat the fat, ye clothe you with the wool—the diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost." All these require personal and appropriate attentions—attentions which cannot be suitably rendered, without going after them in their necessities. Before we cease our friendly conference, let us hear the reasons, if such they can be called, why the business we have been urging is neglected. It is sometimes pleaded—

1. We have no gift for this work.—And what are the gifts which are essential? Knowledge of their actual condition, of God's terms of reconciliation, and determinations, if his requirements are neglected—next the gift of speech, to announce his terms and alternatives—These possessed and the work can be done. These possessed and the accountability is dreadful. You may not have the gift to flourish like the Pharisee in prayer, in displaying yourself. You have ability to state your Master's terms and their duty. These are enough with his blessing. And (if these be all,) they you must answer.

2. It is said, we have not time for study.—Not time, for your ministry too? For this is a part—If you have yet to study to know the very terms on which God will be reconciled to these rebels, then study on till you know them—and renounce the ministry and its fleece. But if you know them already, while you live, you have time to declare them—If you can say, and know no more, repeat like the world's Redeemer, this one thing, "Repent ye." Neither is there salvation in any other.

3. But it is said, the people will not receive it. Have you the spirit of prophecy, the gift of discerning spirits? Others as depraved, have received it; why not these? Who gives it reception or efficacy—the inherent power of the words or their manner—or the Holy Ghost?—If they do not receive it, what then? No more than has happened to Prophets, better the yourself,—nay, to your God himself. "Who hath believed our report." But your skirts will then be clear from the blood of all men. So help you God!

From the Southern Intelligencer.

REV. DR. FURMAN.

In our last, the death of this venerable and faithful minister of the gospel was hastily announced. Peculiar circumstances prevented particulars. The loss of no minister was ever more generally lamented, though all were satisfied that he fell like a shock of corn in its season, fully ripe for the harvest. His whole life had been devoted to the cause of Christ—and death had no terrors to him. He knew in whom he had trusted, and did not fear to meet his Saviour, for Christ was all his theme. He was not fearful of death, though he disclaimed all merits in himself. It was on Christ that he depended. Yes! he whose life had been devoted to the good of mankind—who had passed through various scenes without even the shadow of suspicion as respected the purity of his motives, when called to close his long and useful career, looked alone to Christ.

To the last, his church and people were near his heart. To a member he said, a very few days before his death, in reply to an expression of his fears respecting the Church, "Trust in God." In the same conversation, when reminded that his health was too feeble to enable him to pursue such a topic, he said, "When speaking of the Church, I feel no bodily pain."—With sentiments like these he breathed his last, expiring without a struggle. So calm and serene was his end, that those who were watching over him, thought he had only fallen asleep, when his spirit had



winged its flight to the bosom of its Saviour.

Dr. Furman died on Thursday night, 25th ult., at about 10 o'clock. On Friday afternoon, notwithstanding the shortness of the notice, immense numbers attended to pay the last sad tribute to his earthly remains. Between five and six o'clock, the body was removed from his residence in Church street to the hearse; and the procession moved to Broad street in the following order:

Officiating Clergymen; other Clergymen, (not pall bearers;) the hearse, supported by pall-bearers, (all clergymen;) Family of the deceased; Domestic; Members of the Baptist Church and Congregation in mourning; Members of the Charleston Bible Society; Members of the Charleston Religious Tract Society; Members of the Revolutionary Society; Citizens; the Coloured members of the Church walking on each side of the procession. Nearly all the Clergy of every denomination in the city, were present.

The funeral procession moved to Broad street, up Broad street to Meeting street, down Meeting street to Tradd street, down Tradd street to Church street, and down Church street to the Baptist Church. On arriving at the Church, the body was conveyed down the middle aisle; and this large and spacious building was soon so crowded as to prevent access to hundreds. The prayers were offered up, on this occasion, by the Rev. Dr. Henry, one of the officiating clergymen, in his usual solemn and eloquent style. The funeral discourse was preached by the Rev. Wm. A. McDowell, the other officiating clergyman, from Matt. 14. 12-14. "And the Disciples came and took up the body, and buried it, and went and told Jesus." We shall not attempt to give even a brief outline of this excellent discourse. Suffice it to say, that it was appropriate, and delivered in that feeling manner which evinced that the speaker's heart felt every word uttered by his lips. A great man had indeed fallen in Israel, and been gathered to his fathers in a good old age.

Between 7 and 8 o'clock, the body was consigned to its kindred earth, till the resurrection of the just.

Dr. Furman was 69 years, 10 months, and 16 days old. His constitution was naturally good; his mind appeared as vigorous as ever; and but for the fatal disease which carried him off, he might have lived many years longer in the full exercise of all his powerful faculties. When about 16 years of age, he commenced calling upon sinners to repent, being then a licensed preacher. At 19 he was ordained to the Gospel ministry, and has been ever since a bright and shining light. His praise is in all the churches. We say, as he said in his funeral discourse on the death of the Rev. Mr. Botsford,—"Farewell, thou man of God."

At a special Meeting of the Congregation of the Baptist Church, on Sabbath morning, a committee was appointed to prepare a suitable Preamble and Resolutions on the melancholy occasion of the death of their Pastor. This committee reported at an adjourned meeting on Monday evening, when the Preamble and Resolutions were unanimously adopted, and ordered to be published. The Board of Managers of the Bible Society, and the Directors of the Charleston Religious Tract Society, have also appointed Committees for a similar purpose.

[Dr. Furman was born at Esopus, on the Hudson River in the State of New-York, and was about 69 years of age. The numerous Church and Congregation to which he ministered was gathered about 142 years since.]

#### OBITUARY NOTICES

OF THE REV. THOMAS BALDWIN.  
D. D. OF BOSTON.

The subject of this notice was among the founders of Waterville College, and had given the best proof of his deep interest in its prosperity by his repeated visits to it, and by his liberal donations. For some weeks before our late commencement he had resolved to attend it, and though his health and age seemed to forbid his taking so long a journey, yet no persuasions of his friends could induce him to relinquish his purpose. Accordingly he, in company with Mrs. Baldwin and Dea. Batchelder and his wife, took a passage in a steam-boat, touched at Portland, and arrived at Hallowell on Friday the 26th ult. and spent the Sabbath with the Rev. Daniel Chessman, and preached with his usual life and interest. His text in the afternoon was Gal. 2d. chap. 20th verse. "I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me." Precious text! and applicable to the deceased as well as the Apostle. No doubt that Christ had loved him and had given himself for him. In this his last sermon he dwelt at considerable length and interest on the divinity and atonement of Christ, and thus left his dying testimony in favour of those cardinal points in Christian theology. For the last singing he gave out the 71st Psalm, 1st part, C. M.

THE AGED SAINT'S REFLECTION AND HOPE.

My God, my everlasting hope  
I live upon thy truth;

Thine hands have held my childhood up,  
And strengthen'd all my youth.

My flesh was fashion'd by thy pow'r,  
With all these limbs of mine:  
And from my mother's painful hour,  
I've been entirely thine.

Still has my life new wonders seen,  
Repeated ev'ry year;  
Behold my days that yet remain,  
I trust them to thy care.

Cast me not off when strength declines  
When hoary hairs arise;  
And round me let thy glory shine,  
Where'er thy servant dies.

Then in the history of my age,  
When men review my days,  
They'll read thy love in ev'ry page,  
In ev'ry line thy praise.

Though this Psalm was somewhat applicable to his subject, yet without doubt he selected it in reference to himself, and of the history of his life it was strikingly descriptive, especially the concluding stanzas.

On Monday morning he took a private carriage and reached this place about the middle of the day. We had anticipated his coming with a peculiar interest, as we expected it would be his last visit to us, and when he arrived, he was greeted with those expressions of joy and high respect, which were due to his age and character. Christian joy and serenity sat on his venerable countenance, and he repeatedly observed that his health was improved by his passage and journey, and that he enjoyed the use of his limbs better than before he left home. The fore part of the evening he spent in remarking on various subjects immediately connected with the cause of learning and religion; and the latter part of it was spent in conversation on sudden deaths, and especially on those which had taken place among the ministers of the gospel. In conversing on this subject he closed the evening, and after prayer, he took his leave of the company in a manner unusual to himself: He bid good night to each and went round and shook hands with all who were present. As he left the room, the company arose, as it were involuntarily, and went out with him into the entry way, and gazed upon him as he ascended the stairs to his lodging. Ah! little did they think that it was the last look they should ever enjoy upon this object of attachment, and that he had bidden them a final adieu. About 11 o'clock, Mrs. Baldwin said to him, how do you do? my dear he replied, I don't know, and turned over, and groaned, and died. A physician was immediately called, and every effort in his power was made to effect a resuscitation; but all in vain. His spirit had left its earthly abode for its mansion in the heavens.

The next day a number of his distinguished friends had arrived, and a meeting was called in which it was unanimously resolved, that every effort should be made to return his body in such a state of preservation, that the citizens of Boston, who had always delighted to honour him, might have the melancholy privilege of testifying their sympathy and veneration by funeral solemnities.—*Wat. Intel.*

The Rev. Dr. Baldwin was born in Norwich, Conn. Dec. 23, 1753. In the year 1780 he became pious, and united himself to the Baptist Church in Canaan, N. H. to which place he had a short time before removed. He was ordained in Canaan, June 11, 1783.

In this place he lived for seven years, and throughout its whole vicinity, his name is yet mentioned with reverence and affection. Besides supporting himself and his family by his own personal exertions, his ministerial labours were abundant in his own and in all the neighbouring towns. As a proof of the respect in which he was held, it may be here remarked, that he several times was chosen to represent his town in the Legislature of the State.

In 1790, Dr. B. removed with his family to Boston, having accepted the call to the pastorate of the Second Baptist Church; a church which though then small and divided, has since under his ministry become one of the most numerous and flourishing in the Commonwealth.

To him his brethren looked for counsel and advice; no measure seemed to promise success unless it had received his sanction; and no institution seemed complete unless it enrolled his name as its President.

His funeral was attended on Monday, the 5th inst. from his late residence, No. 1, Portland-Street. The services were as follows. Prayer at the house, by Rev. Dr. Gano, of Providence. When the procession arrived at the Meeting-house, prayer was offered by Rev. Joseph Grafton, of Newton; after which a sermon adapted to the occasion, was preached by Rev. Mr. Sharp, of Boston, from Acts xi. 21. first clause. The concluding prayer by Rev. Mr. Wayland. An immense procession followed the body to the burying ground, all anxious to testify their respect to one whom all esteemed as a friend, and very many venerated as a father.

One Talent improved.—A poor illiterate man lately went to the managers of a Sunday school in the metropolis, and expressed a strong desire to make himself

useful in that good cause; he told them that although he was unable to engage himself as a teacher, nevertheless he could go round every Sabbath to the parents of those children who had not attended, to ascertain the cause of their absence, and thus discharge the duty of a visitor. Truly this man had the cause of God at heart, for though he possessed only one talent, still he was anxious to employ that one in the service of his Lord; and alas, how many have ten talents, who never yet made use of one to advance the cause of the blessed Redeemer.

An honorable example followed.—It is mentioned in the Recorder and Telegraph, that the Bible Society of Washington County, Me. of which Machias is the shire-town, have come to a determination that there shall not be a family in that county destitute of a Bible. Accordingly an agent is under employ, to ascertain the number of families destitute.—*Id.*

Mohawk Methodist Mission.—A letter from the Rev. Wm. Case, to the Editor Meth. Mag. says,—"The Indian Mission is beyond all calculation prosperous. It is contemplated that four schools must go into operation the ensuing fall, if the means can be obtained. Our influence with the Indians, with the popularity of the school, is daily increasing.—They are almost every where offering their children for instruction."—*Ch. Watch.*

Liberal Bequest.—We understand that Mr. James Thompson, lately deceased, bequeathed the sum of twelve thousand dollars to the following charitable institutions in this city, and in the following proportions:

To the Orphan Asylum Society, five thousand dollars.

To the American Bible Society, five thousand dollars.

To the Society for the relief of Poor Widows with young children, two thousand dollars.

The testator was one of the most opulent merchants, a Scotchman by birth; and we learn, that besides the above munificent and praiseworthy donations, he has given liberally to some relatives and friends in his native land.—*Statesman.*

#### ANECDOTE OF DR. FINLEY.

At the late anniversary of the Nassau Hall Tract Society the Rev. Dr. Miller related the following anecdote of President Finley.

"I remember once, said Dr. M. to have witnessed a scene in which President Finley was concerned, and to have heard a speech from his lips, which I shall never forget, and which appears to me peculiarly applicable to this subject, and to the present occasion. Happening to be with him at the house of a common friend, a gentleman came in who was known to be soliciting donations for an important religious object in a distant part of the country. The gentleman spoke familiarly of the subject and of his being authorized to solicit donations for it; but the persons present being chiefly clergymen, he did not appear to expect any thing from them, and, therefore, did not exhibit his subscription paper. When the greater part of the company had withdrawn, however, Dr. Finley, approaching him, said, in that mild, unostentatious manner for which he was remarkable—"My friend let me see your paper. Why are you so backward to produce it? It is true I have but little to give; but I consider it a privilege and an honour, as far as the Lord affords me the opportunity, to have, if it be but a single nail, in every edifice that is going up for Christ."

#### BRITISH AND FOREIGN BIBLE SOCIETY.

Extract of a letter from a gentleman in London to his friend in Philadelphia.

A series of most interesting communications have been received of late from Mr. Thompson, lately at Lima, in the course of a journey he has performed in the Bible cause, by Truxillo, Guayaquil, Rio Camba and Quito, in Bogota; he met with the most friendly reception and warm co-operation from the Governors of the different places, and found no difficulty in selling the Scriptures even in the Roman Catholic Convents. The highway of the Lord does indeed seem to be wonderfully prepared in these long secluded parts, and the seed which is scattering on the high mountains we may hope will soon shake like Lebanon, and a rich harvest be reaped to the divine glory. Mr. T. is intending to proceed to the Atlantic coast, and thence to England, to confer on future operations. In the mean time, taking into account that he will bring us a report of the state of Colombia, in connexion with what Mr. Lemmon has hinted, and with other advices recently at hand, it has been concluded to change Mr. Armstrong's destination, and that he shall immediately proceed to Buenos Ayres, where a variety of circumstances have lately arisen, of a character highly favorable to the measure, particularly the provision in the late treaty, with England, for allowing the erection of Protestant places of worship.

A very interesting circumstance occur-

red while Mr. Thompson was at Quito. A copy of the late Bishop of London's work on the Evidences of Christianity being made known, a decision was formed to print an edition of the work, exclusively by an association of the ladies of the place, a nobleman's lady taking the lead in this desirable measure.—*Philadelphia.*

#### REV. JOHN WILLIAMS, NEW YORK.

The Baptist Magazine for September, contains a highly interesting biography of this gentleman, who died in May last.—The following extract gives a pleasing account of the manner in which he became a convert to the distinguishing principles of the Baptists, and conscientiously attached to the denomination.—*Watchman.*

Mr. Williams had about completed the nineteenth year of his age when he united with the Independent Church in the neighbourhood, which was under the care of the Rev. Dr. Lewis, a man, who, perhaps, stood at the head of his denomination in Wales, distinguished alike for solid judgment and profound scholarship. Under his patronage, not long after his union with the church, Mr. W. began his pulpit ministrations. Beloved for the gentleness of his manners, and the pure ardour of his piety, he was considered as exhibiting the promise of great future usefulness. Possessed of the affection and esteem of his pastor and fellow members, he was no doubt happy, but truth was to him yet dearer than earthly friendships. His Bible was now his library. He studied it intently and candidly; and ere long doubts began to insinuate themselves of the propriety of infant sprinkling. Without, however, revealing to his pastor the workings of his mind, he one day inquired of Dr. Lewis the meaning of the passage, "Buried with him in baptism." The reply, which, as coming from a man of intellect and learning, sunk deep into the mind of the youthful christian, was, "I really think the Baptists have, in the interpretation of that text, the advantage over us." His doubts could not long be concealed, and Dr. Lewis laboured long and earnestly, but in vain, by conversation and the loan of Pædobaptist writings, to remove the scruples which he had unwittingly encouraged. Their friendly discussions were frequently prolonged long after midnight; but the modest conclusion with which Williams generally summed up the amicable debate, was, "Had I, Doctor, your talents and your learning, I could make more of my side of the question than you can make of yours."

Mr. W. had received from heaven a modest independence both in thought and action, which never permitted him to evade his duty; and he was endued, alike, with strength of intellect to perceive, and decision of character to follow the truth, lead him where it might. The Pædobaptist authors which Mr. Lewis lent in abundance for his perusal, were read and tested with the Bible. They failed to convince him; and study, reflection, and prayer, brought him at the age of twenty-one, to the baptismal waters; and he became by immersion a member of the Horeb Baptist church at Garn. The discussion which had terminated in his separation from the church of Dr. Lewis, never weakened the esteem which each felt for the other; and to the close of his life, Mr. W. continued to speak of his former pastor with a warmth of affection which time could not quench, and distance could not lessen. Mr. W. had not long been united with the Horeb church before he became their minister. They knew his worth, and he reigned in their hearts.

From the American Baptist Magazine.  
BURMAH.

Letter from Rev. George H. Hough, to the Rev. Dr. Staughton.

SERANPORE, Feb. 9, 1825.

Rev. and Dear Sir,

My last letter written in May, gave you the information that war had taken place between the Honourable East India Company and the Burman dominions, and that Rangoon had been captured and occupied by the English troops. After this event, every means was used by Sir A. Campbell, the commander in chief, to induce the inhabitants to return and resume their former occupations under the protection of the British Government; but I am sorry to say, without success. Since the capture of Rangoon, Mergu, Tavoy, and Martaban, have successively fallen into the hands of the English; and in these places, a greater proportion of the inhabitants have, as I learn from the papers, returned as the subjects of the new authorities. The Island of Chidua is also under the British flag. While Rangoon and the other places on the sea coast remain occupied by the forces which entered the dominions by that quarter, two other armies are penetrating them, one from Chitagon, and the other from Assam. The ultimate object of these forces is the Capital, which they will probably reach in two or three months. The Burmans appear resolved to defend themselves to the last, and although they have not been successful in a single instance, but on the contrary, have fallen by thousands, yet it cannot well be supposed that the rulers of the nation will yield until A-ma-ra-poor shall be captured.

It will be to you, as it has been to me,

a painful consideration, that not a single word of intelligence has been, or could be gained from our friends at Ava. It is now a year since Brother Judson has written to me—Your last letter from him probably bore the same date as his last to me. The only report which I have heard, is of foreigners generally at Ava, and that they were imprisoned. Knowing the disposition of the Burman government, and remembering the treatment which I received from them at the taking of Rangoon, I cannot indulge any hope unmixed with fears. As we were, so were they, and still are in the Lord's hands. They may be spared and carried through many difficulties.

A letter from Mr. Lawson, to the Rev. Dr. Baldwin, dated Calcutta, Feb. 10, 1825, says—

We have received no further intelligence from our dear friends at Ava. I believe the Burmans will not be able to offer an effective resistance to the British troops which are now entering Aracan. How happy shall I be to be able to communicate the news of peace, and how much more so to be able to convey the pleasing intelligence of the safety of your missionaries. We long, yet almost dread, to hear from Ava. Our troops are near Munninpoor, and expect soon to reach that place; and we have an idea, that the first news from Ava, may come by way of Munninpoor. We constantly pray for the Missionaries. God is able to deliver. Should they finally be saved, it will appear to us a most wonderful deliverance.

American Baptist Magazine.

#### CHRISTIAN SECRETARY.

HARTFORD, MONDAY, SEPTEMBER 19, 1825.

Many evils have arisen in the Christian Church by confounding moral duties with positive institutions. The positive institutions of Jesus Christ in his Church are three, and they are plain and simple. 1st, Baptism—2d, The Eucharist—3d, The Ministry of the Word. All these require certain specific qualifications in those who embrace them, which are described in the New Testament. While prayer, singing of praise to God, contributing for the maintenance of those who minister at the altar, &c. are duties alike common to every age and dispensation; and arise from our condition as the creatures of God, and subjects of his moral government.

These moral duties are sanctioned and enforced by Christianity, but are not peculiar to this dispensation.

Abel, Enoch, Noah, Abraham, Samuel, David, Hezekiah, and all the ancient saints, brought their offerings of prayer and praise to God, and felt too powerfully their obligation for the rich mercy of Heaven, to be satisfied with offering to God that which cost them nothing.

God is liberal in the bestowment of his gifts, and those who are godly, will be prompt in returning to him liberally of that which he has bestowed, for the support of his cause.

It appears by the documents this day published, that the proposed recognition of the independence of Hayti by the French government, is a piece of *finesse*, and adds another to the long list of deceptive arts practised by that corrupt government.

It is sincerely to be hoped that President Boyer will possess penetration to understand, and strength sufficient, effectually to repel this insidious attempt to rivet the chains of despotism upon his country.

#### General Intelligence.

Confirmation of the Greek Successes.

A letter received at Boston from Leghorn, dated July 20, mentions the receipt of a despatch from Colocotroni to the Greek Senate, in which he says he has surrounded the Egyptian troops. The ransom of their commander, Ibrahim Pacha, will be sufficient to pay the English Loan, as both he and his son are very rich.

This letter also confirms the raising of the siege of Missolonghi, and says that Miaulis had written to the Senate from Suda, that he would destroy all the enemy's squadron there or perish. Modon, Coron and Patras are so closely blockaded, that not a fishing boat can escape. Forty-seven Austrian officers brought captives into Hydra, are said to have been put to death. The prizes have been extremely valuable, among other things, 2000 barrels of powder.—*N. Y. Daily Ad.*

#### HEAD QUARTERS.

EASTERN DEPARTMENT,  
Indian Springs, Aug. 16th 1825.

Sir—I have received your Excellency's letter of the 6th. post marked "Milledgeville, 8th August," acknowledging the publication of a letter from me, the original of which you say you had not received. To this I have only to say that it was forwarded in due time. It is doubtless known to you that yours of the 1st July, was published as it is presumed, by your authority, in a newspaper before I replied to it. You could not therefore feel much "surprised" at the publication of my reply. I had seen with regret that for a U. S. officer to write to you, was in fact to write for the newspapers, and that to differ from you in opinion, was to be denounced as an offender. Since this was apparent to me, that is, since the receipt of yours of the 17th July, I have been well aware of the tax which our little differences of opinion would impose upon



me a tax which conscious innocence suffers under the groundless imputation of guilt.—I was not therefore much surprised at the gross misrepresentations of your *dedimus potestatem* Commissioners, nor at the concluding paragraph of yours of the 6th, wherein you say "I have lost no time to direct you to forbear further intercourse with this government." These expressions like others contained in some of your previous letters (but of which I took no notice) wherein you speak of my using the militia against Georgia, &c. &c. appear to evince a very high degree of that prejudice, and inflated pride of office, which might well be expected to prompt some little European despot to feel power and forget right." Were you some little German Prince for example, (the most self-important and over-bearing of all the crowned tribe,) and I a Turk, it would in that case excite no surprise that the little German Prince, should address the Turk as you have more than once addressed me; and after freely indulging in words of "learned strength and thundering sound," conclude with the expressions above quoted, viz: "I have lost no time to direct you to forbear further intercourse with this government."

But I am not a Turk, nor are you a Prince! I am a plain native of Virginia, and an adopted citizen of Tennessee; I am an officer of the United States, of which Georgia is an honored and an honorable member—my lawful public duties have called me into this state; where, yielding due homage to her laws, and those of the United States, I find myself possessed of ample privileges which depend not upon the whim or caprice of any individual—not even the Governor! with whose correspondence I confess to you, sir, I have not been so much delighted or instructed, as individually, to wish for its continuance. But however unprofitable your correspondence may be to me individually, yet the respect due to the office you fill will not permit me to yield to the non-intercourse which you have without authority presumed to "direct." On the contrary, sir, I have the right as a citizen, and the additional right as a public functionary, to address you; and should my official duty require that I should at any time address the executive of this state, personally, or by letter, I shall not fail to do that duty with the respect due to the office and the state over which you preside. In this state, as in all others of the United States that I have visited, I am gratified to find around me, men and patriots, and the descendants of men and patriots, who fought and bled for the independence of our country; and who in September, 1787, in the first paragraph of a rare and very interesting work which I would recommend to your attention, united with the patriots of other states in saying—"We the people of the United States in order to form a more perfect union, establish justice, ensure domestic tranquility, provide for the common defence, promote the general welfare, and secure the blessings of liberty to ourselves, and our posterity, do ordain and establish this constitution for the United States of America." Among such men I cannot feel myself as a stranger in a foreign land! Many of these men I am assured will do me the justice to believe that the United States soldier, whose respectful communications of June and July last, you answered with official arrogance, would cheerfully seize upon any proper occasion to throw himself between them and the fire of an invading foe; to save from harm the humblest citizen of the state.

My military command has alternately within a few years past, extended to every state and territory of the Republic. I have at different times been honored with the acquaintance and occasional correspondence of more than twenty of the state and territorial Governors, from neither of whom except yourself and one other, have I ever received any expression other than the most dignified, amicable, and polite kind. I have addressed one and all of them, and you, in the same heart felt terms of that respect, which naturally flows from an habitual devotion to the beloved institutions of our common country, no feature of which is in my estimation so valuable as that which secures the just rights and privileges of the individual states: rights and privileges defined by the constitution, and known laws, and not such as depend upon the prejudice and passion of a few individuals: rights and privileges to promote which is the interest and honor of the Union. With these impressions I have approached the state authorities, not as foreign Princes, but as brethren of one great political family, whose far fame has already attracted the admiration of every civilized country, and whose example has led to the establishment of liberty in South America, and promises to aid in its final extension and permanent establishment throughout every nation of the world. Such institutions should not be sported with. A public officer resolved to act the part of a bold man, when he has lost the character of a wise one may sometimes perhaps, innocently amuse himself in attempts to pass off the turbulence of his thundering words for force, and the frenzy of his party zeal for fire; but when he thus writes himself into a great passion about nothing, and when he permits himself to utter threats in the face of such institutions, and gravely appeals to his comrades and "co-workers" and says unto them "having exhausted the argument we will stand by our arms" we (the people) involuntarily call to mind the ludicrous idea of licentiousness personified in the act of "tweaking justice by the nose and the babe beating the nurse"—and it becomes a question to determine whether to smile or be serious at such eccentricities.

Wishing your Excellency, health and respect, I have the honor to be,  
EDMUND PENDLETON GAINES.  
Maj. Gen. Comd'g.  
His Excellency George M. Troup,  
Governor of Georgia.

From the N. Y. Daily Advertiser.

#### FRENCH FINESSE.

We found yesterday in the Custom House, a London paper of August 15th, one day later than we had before received, which our correspondent had sent us by the Florida. It contains the ordinance of the King of France, acknowledging the independence of the French part of Hayti, which we copy below.

It will be seen, however, by an examination of that extraordinary document, and a perusal of the remarks of the editor of the Paris Etoile, either that France has at last succeeded in her exertions to bring the Haytiens to half-way submission to her authority, or else is determined to give her treaty a most false and injurious interpretation, and to gain by a false forfeiture of her faith what she has

hitherto been unable to obtain by the force of her arms, or her deepest skill in negotiation.

We express doubt on this subject, because, after a recollection of the various circumstances and documents relating to it, there appears something equivocal on the part of Hayti, and much that is irreconcilable in the course pursued by France. The treaty, we believe, has not yet been published, although the Haytian government have lately been remarkably prompt in printing the history of their negotiations; and the epoch of Baron de Mackau, who went to Hayti to conclude the business, seems in indirect terms, and in a very guarded manner to claim for France the sovereign right to dispose of the island. The meaning of some of the expressions in his speech, which we published on the 12th of August last, is however so uncertain, that it cannot be defined with perfect confidence; and it has probably been universally supposed to be favourable to the Haytiens. In France, the business appears to have been conducted with equal caution: for a little before the king's ordinance, one of the papers stated that the independence of St. Domingo had been fully recognized, in the ordinary meaning of the word; and on the first report of the fact in England, the Courier claimed it as an unequivocal proof that the French government had at last yielded the principle of *Legitimacy*.

It will be seen, however, by the following ordinance of the king, and the comments by the Etoile, that this principle is not relinquished, at least not in name. The king of France still calls Hayti his colony, and the Paris editor calls him the king of that country.  
(From the *Moniteur* of Friday, Aug. 12.—Official Part.)

#### "Department of the Marine and Colonies."

"Baron de Mackau, in the navy, sailed from Rochefort on the 4th of May last, on board the *Circe* frigate, with orders to proceed to St. Domingo, and to carry thither the following ordinance:

#### "ORDINANCE OF THE KING."

PARIS, April 17.  
"Charles, by the Grace of God, King of France and Navarre.

"To all to whom these presents shall come, greeting. Considering articles 14 and 73 of the Charter, desiring to provide for what is called for by the interests of the French merchants, the misfortunes of the ancient colonies of St. Domingo, and the precarious situation of the present inhabitants of that island:

"We have ordered and ordain as follows:  
"Art. 1. The ports of the French part of St. Domingo are open to the commerce of all nations.

"The duties levied in the ports, either upon vessels or merchandise, whether entering or going out, shall be equal and uniform for all flags except for the French flag, in favour of which these duties shall be reduced one half.

"2. The present inhabitants of the French part of St. Domingo shall pay into the *Caisse generale des Depots et des Consignations* of France, in five equal instalments, from year to year, the first of which will become due on the 31st of December 1825, the sum of 150,000,000 of francs, destined to indemnify the ancient colonists who shall claim an indemnity.

"3. We grant, on these conditions, by the present ordinance to the actual inhabitants of the French part of the Island of St. Domingo, the full and entire independence of their Government.

"The present ordinance shall be sealed with the great seal.

"Given at Paris, at the Palace of the Tuilleries, the 17th of April, the year of grace, 1825, and in the first of our reign.  
"By the King, CHARLES.

"The Peer of France, Minister Secretary of State for the Department of Marine and Colonies.

"Sealed, Count de CHARROL.  
"The Keeper of the Seals of France, Minister Secretary of State for the Department of Justice.

"Countersigned, Count de PEYRONNET.  
"The President of the Council of Ministers, M. DE VILLELE."

Here follows the telegraphic despatch from Brest, as already given in the *Etoile*. The following is added:—

"N. B. Notice of the above despatch has been immediately forwarded to all the ports of France, as well by the telegraph as by extraordinary courier."  
(From the *Etoile*, dated Saturday, Aug. 13.)

"Paris, Aug. 12.

"A journal had announced that France was negotiating with St. Domingo, and even went so far as to speak of the stipulations of a pretended treaty of the French government with the Government of Hayti. We protested against such a supposition, not that we then knew the secret of the Councils, but because we had faith in the policy of the King of France. The ordinance which we publish above, completely answers our expectation. It is full of that dignity which legitimate royalty knows how to impress on all its acts. After thirty-three years' separation, during which all the principles the most opposed to legitimacy, the most subversive of social order, have been loudly professed, and even had for a moment the *ecclat* of triumph, the King of France, using the full exercise of his legitimate sovereignty over one of his colonies, opens the ports of St. Domingo to the commerce of all nations, and fixes the tariff of duties, for all flags, reducing by half those which the commerce of France shall henceforth pay.

"The Monarch, who has just closed the last wounds of the revolution by indemnifying the emigrants, could not forget one of the greatest misfortunes produced by it, and unfortunate colonists, who, for so many years, had lost every hope, are going to find the resources which the wisdom of the King has just created for them.

"It was calculated that the revenue of the colonists was thirty millions. Deducting the half for the expenses of cultivation, there remains fifteen millions. The one hundred and fifty millions, which the King has decided that the inhabitants of St. Domingo shall pay into the *Caisse des Depots*, make, therefore, 10 years of the revenue of the ancient colonists; and landed property sells at no higher price throughout the Antilles.

"All the efforts of Bonaparte had failed in an enterprise, the advantages of which, even after having succeeded, could not be equivalent to what some words of the King have produced. It is with respect and gratitude that the inhabitants of the French part of St. Domingo have received the orders of their King, and it is not till after this act of submission, this recognition of the sovereignty of France, that the King has conceded to St. Domingo the independence of its Government. Who, then, would not have faith in the fortune of France confided to the descendants of Henry

IV? When a people is in order, all increases and develops itself for it. Legitimacy is always a principle of life and liberty for nations. Revolution is death."

This changes, at once, the whole aspect of things. Supposing the Haytiens to have assented to the agreement in this sense, they have swerved from their original determination, never to confess even the nominal, "exterior" allegiance long insisted on by France, and humbled themselves before their ancient masters, instead of asserting the independence they had for more than twenty years maintained. We can not believe they have taken a step so unnecessary, so degrading, and so dangerous. They must be too clear-sighted, not to perceive the difference between renouncing and maintaining their claim to independence. If not, they will probably find their contract, (for treaty it can hardly be called,) productive of much more injury than advantage. It will not recommend them to other nations to admit a principle so unpopular; and it will probably prove that France has still some mental reservation to disappoint them. King Charles, in the Ordinance, grants independence to the "actual" inhabitants of Hayti. If this word embraces only the present generation, their privileges will not be cheaply purchased at 150 millions of francs. Besides, who is to define the meaning of the word "independence?" Unless it should be found very strictly defined in the original instrument, it will be liable to diverse interpretations. The royal ordinance is evidently very far from yielding to Hayti the respect due to a nation; but on the contrary, pretends to regulate the commerce of that country on the authority of France. What, then, it becomes a Boyer to enquire, is the meaning of this word independence? Is it not what France once before proposed, an independence in the plan and operations of the interior government of the island, with a submission to the king in all its exterior relations? By agreeing to a contract like this, Hayti, in plain English, would only buy dependence with one hundred and fifty millions of francs.

#### COMMODORE STEWART.

NAVY DEPARTMENT,  
5th September, 1825.

Sir: I enclose to you the judgment of the Court Martial, which the President of the United States has approved, acquitting you most honourably of all the charges which have been made against you, and of which the government has been apprised, while you commanded the squadron in the Pacific. The number and nature of the charges, and the character of those who presented them, were such, that an inquiry was demanded by your own honour, and the duty which the Government owed to itself, and the interests of the nation. The result of the investigation has been satisfactory to the Executive—will be useful to the public, and honourable to yourself. It has furnished a conclusive answer to public and to private accusation, and redeemed your name from reproach—a fame heretofore dear to your country, and hereafter to become still more precious. I am, very respectfully, &c.

SAM'L L. SOUTHARD.

Capt. Charles Stewart,  
United States Navy, Washington.

EASTON, Penn. Aug. 28.

*Melancholy.*—On Sunday last a young man named Michael McGowen, aged about 16 or 17 years, committed suicide by hanging himself with a bridle in his father's garret. It is the general opinion of all that the suicide was not intentional, as the end of the bridle was not more than three feet from the floor. He took his younger brother along with him to the garret, and said he would show him how to hang himself, in the hearing of his elder brother, who was shaving himself in an adjoining room, who had not the slightest suspicion that he would actually do it, until his sister (a quite small girl) came up stairs, and he heard the boy say to her, "Look there, Mike is hanging himself," to which the girl replied, "How black he gets," upon hearing this, he immediately ran out and loosed the bridle from around his brother's neck, but he was too late, and notwithstanding medical assistance was immediately procured, and every means tried to resuscitate him; it was all in vain, the vital spark was fled, and his soul had winged its flight to eternity.

*New Printing Machine.*—By the ship *Crisis*, Capt. Vandyke, has arrived the Printing Press for which we sent to England in the beginning of April last, in conjunction with the editors of the "New-York American." One of the proprietors of the *Daily Advertiser*, who went to London to obtain it, has returned, and will superintend the putting up of the machine, which is of so complicated a nature as to require the greatest attention and care. We hope to have it in operation in two or three weeks, and hereafter to be able to furnish our subscribers at an early hour as can be desired, notwithstanding the size of our edition, which has hitherto prevented us from distributing our papers at the time we could have wished.

The best presses now in use in the United States cannot easily be made to print much more than 300 large sheets in an hour, while Napier's at the rate at which it is usually worked in England prints 2000 in the same time. With some exertion this number may be increased to 2400.—N. Y. Daily Ads.

Washington papers of Friday the 9th, contain a long and interesting account of the final departure of General La Fayette from Washington the day previous. The speech of the President and the reply by the General were affecting, and the display of military very brilliant.—N. Y. Daily.

#### INSURRECTION IN CUBA.

Capt. Usher who came passenger in the *Princess Anne*, confirms the intelligence which we published in last Friday's *Beacon*, upon the authority of a gentleman who came passengers in H. M. C. M's. Brig *Endymion* that another insurrection had been detected and frustrated among the blacks at Lemon, Island of Cuba. The first movements were discovered on the plantation of Mrs. Peyton, and one of the negroes who had been concerned in a former attempt of the same kind, upon being apprehended by the overseer, confessed that he had conspired with others in such a design. All the under mirals, black overseers, on the above named plantation, and many others had been committed to jail to await their trial.

A new brick house at the corner of Reed and Washington streets, fell yesterday before the roof was quite completed, and we are informed, covered ten or twelve persons with the ruins. Five or six corpses were taken

out, and one man still alive, whose skull was fractured, but was not able to speak. Further particulars we have not learned.—N. Y. Daily Ads.

A glazing shop belonging to Dupont's powder mills near Wilmington, has blown up and killed three men.

Four men were killed upon the Canal, near Lebanon where the tunnel is making, on Wednesday, by the caving in of a large quantity of earth. Four other persons narrowly escaped death at the same time.

On the same day, a person fell into one of the locks in this borough, and after a suspension had been suspended for fifteen minutes, was resuscitated by the indefatigable exertions of Doct. C. Baum. The patient is now quite well.—Reading Journal.

*The Season.*—The present summer has been remarked for extraordinary heat, both in Great Britain and on the continent, not less than in this country.

The water was let in, and the navigation commenced on the Erie canal, between Buffalo and Black Rock on the 25th ult. when the canal boat *Superior* passed from the latter to the former place. With the exception of the few miles of deep cutting at the Mountain Ridge, the entire navigation from Buffalo to Albany, is now uninterrupted. The works near Lockport will be completed, probably, in all the present month.

The amount of tolls received by the collector in this city, during the month of August, was 11,362 dollars. During the same period, 322 boats departed hence, conveying two thousand and four tons of merchandise, &c.  
Albany Argus.

*Gen. Wilkinson—Tennesse.*—We have seen a letter from Gen. Wilkinson, dated at the city of Mexico, just received by a gentleman of this place, in which he states, that he has procured a grant for a large tract of land in the Province of Texas, and wishes to settle it with a body of honest and well disposed Americans. The inducements which he holds out to emigrants are very liberal and advantageous.

The General contemplates establishing a Colony, either at the Bay of Trinity, 30 miles from Galvestown, or at Crow's Ferry, on the Sabine river, 45 miles from Natchitoches, and expects to commence his operations in September next.—Ark. Gaz.

#### THE GEORGIA LEGISLATURE.

The very intemperate report of a committee of the Legislature of this state, has been republished in one of the London newspapers, and on it the Editor has built a theory that our general Government can have but brief existence. Among all the groundless, and therefore unwise, observations on this topic there is, however, one just remark, which we quote. The committee, it will be remembered, expressed themselves thus, in advertising to the existence of slavery "As Athens, as Sparta, as Rome was, we will be; they held slaves—we hold them."

By the same mode of arguing, says the *Courier*, these Georgia Senators might resolve to abjure Christianity and embrace Paganism.—Ch. Watchman.

#### GEORGIA AND THE CREEKS.

Governor Troup, after writing another letter in his wonted style, in which he utters serious complaints to the President against the course pursued by Gen. Gaines, accusing him at the same time of want of courage as an officer, has notified the government of his determination to defer the survey of the Indian lands. The matter now rests in the proper situation, and will come before Congress for ultimate disposal.—Watchman.

*Paraguay.*—The Dictator of the Republic of Paraguay, of which country very little comparatively is known as strange are not suffered to enter, nor inhabitants to leave its jurisdiction, has recently suppressed all Convents, or Houses of Religious Orders, on the ground of their being "neither necessary nor useful."

*The War in Burmah.*—London, July 12.—The *Calcutta Gazette* of Feb. 21, contains despatches from Col. Richards, commanding the army that marched against Assam, announcing that the whole Province of Assam had been evacuated by the Burmese, in pursuance of a convention made between Col. Richards and the Burmese commander.

London, July 26.

We have already alluded to a rumour that an expedition was fitting out in this country for the use of the Mexican Government, and that it would be joined by another from the United States. We now find that the statement was essentially correct, and that the *Surat Castle*, of 50 guns, one of the vessels purchased by the Mexican Government, sailed from Gravesend on Tuesday last for Vera Cruz, with the intention, as it is said, of first touching at New York, where she will be joined by the American part of the expedition, after falling in with a ship of larger force from Sweden, and with two forty-six gun frigates. The first object of this squadron is to cut off the communication between Cuba and St. Juan d'Ulloa; and by so doing, compel it to surrender for want of provisions. Its ulterior object is, however, we understand, an attack upon the Havannah, where a considerable party has been formed in favour of independence. The *Surat Castle* is commanded by Capt. Smith, the nephew of Sir Sidney Smith, and the officers and crew are all British.

#### ORDINATION.

On the 24th of August Henry Wightman, of Lansingburgh, was set apart to the gospel ministry by solemn ordination as an evangelist at that place. Elder E. D. Hubbel, of Clifton park, offered the introductory prayer; Elder N. Whitney of Ball-ton, preached a sermon on the occasion from 2 Timothy 4, 2; Elder E. Green, of Waterford, offered the consecrating prayer; Elder L. Leonard of Albany, gave the charge; Elder L. Howard of Troy, presented the Right hand fellowship, and Elder J. Harris, of Nassau, offered the concluding prayer. The assembly was numerous and the exercises solemn and interesting.

merous and the exercises solemn and interesting.

*Ordination.*—On Wednesday last, Rev. Swan L. Pomeroy was ordained pastor of the Congregational church in Bangor. Introductory prayer by Rev. Dr. Payson of Portland—ordaining prayer by Rev. Mr. Gillet of Lowell—charge by Rev. Mr. Fishet of Bluehill—right hand of fellowship by Rev. Mr. Blood of Eastport—charge to the church and people by Rev. Mr. Tappan of Augusta—concluding prayer by Rev. Mr. Williams of Foxcroft.

*Ordained in Sidney* on the 1st inst. to the work of the Gospel ministry, Rev. Ezra Goings, of Worcester, Mass. who proposes going as a missionary to the Western States, and Rev. Addison Parker, a Tutor in Waterville College. The introductory prayer, by the Rev. John Butler of Winthrop; Sermon by Rev. Jonathan Goings of Worcester, Mass.; Consecrating prayer by Rev. Phineas Pillsbury of Nobleborough; Charge by the Rev. Dr. Chapin of Waterville; Fellowship of the churches by the Rev. T. B. Ripley of Portland, and the Concluding prayer by Rev. Daniel Chessman of Halliwell. The exercises were interesting and impressive. The sermon of Mr. Goings was replete with valuable instruction, and sound sentiment; we hope it will soon be laid before the public. The pleasures of the day were much heightened by the choir who performed several set pieces to the great satisfaction of the audience.  
Waterville Intelligencer.

*The New-Hampshire Baptist Convention* was formed at Meredith, N. H. June 21, 1825, and the following officers chosen for the current year:

Brother JOSEPH COLBY, President.  
Brother JOSEPH DAVIS, Secretary.  
Brother NATHAN AMES, Treasurer.  
Adjourned to meet at Guilford, N. H. Oct. 11, 1825.

*The New-Hampshire Baptist Mission Society* met at Meredith, N. H. June 22, 1825.

Rev. OTIS ROBINSON, President.  
Rev. FERDINAND ELLIS, V. President.  
Rev. WILLIAM TAYLOR, Secretary.  
Dea. WILLIAM CATE, Treasurer.

*Trustees*—Rev. Messrs. John B. Gibson, John Crockett, Isaiah Stone, Stephen Pillsbury, Nathan Ames, Phineas Richardson, Michael Carlton, Joseph Davis, John Atwood, Theophilus B. Adams, and Dea. Philip Brown. Next annual meeting will be at New-London, N. H. 4th Wednesday of June, 1826.

(BY REQUEST.)  
Elder Calvin Philo is labouring with the Second Baptist Church in Suffolk. His labours have been blest, a revival has commenced, and is spreading into different parts of the town. Baptismal seasons are frequent. Particulars may be expected in some future number.

#### MARRIED.

In this city, Mr. Charles W. Rockwell, of Savannah, Geo. to Miss Emeline Hall, daughter of Mr. John Hall; Mr. William Lawrence, to Miss Hannah McKee.

At Windsor, Mr. Stephen Brewer, to Miss Austria Evans, both of Berlin—Mr. Heman Dunbar, to Miss Mary Evans, of Hartford.

#### OBITUARY.

In this city, Mr. Charles Sears, aged 51.  
At New-London, N. H. Mr. John Morgan, aged 70.

At Richmond, Mass. Widow Prudence McKee, 91, relict of Mr. Nathaniel McKee, formerly of Hartford.

At Stow, Ohio, Dr. Spalding, late of Windsor.

At Rochester, N. Y. the Rev. Comfort Williams, 43, a native of Wethersfield.  
At Charleston, Mass. Lieut. Nelson Webster, of the U. S. Navy, formerly of this town.

#### NOTICE.

Rev. Mr. Frey (the converted Jew) Agent for the American Society for Meliorating the condition of the Jews, will preach tomorrow afternoon (Sept. 19th) in the South Church, and in the evening at the Centre Church, and after each service a collection will be taken up in aid of the above Institution.

#### NEW GOODS.

ELIJAH ARNOLD AND JAMES G. BOLLES, inform the public that they have formed an association in business under the name of

#### ARNOLD & BOLLES,

and have taken the stand next south of Mr. HORACE HAYES' Hardware store, opposite the State-House, Main-st. Hartford, where they are now opening, and will offer for sale, an extensive selection of

*Staple and Fancy Dry Goods,*

Including nearly every article in that line, which was considered adapted to this market.

It will give them great pleasure, to receive the visits of their friends and of purchasers generally and it shall be their constant endeavour to gain and retain the public approbation and patronage.

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#### NOTICE.

ALL persons interested in the estate of MARTIN SHELTON, jun. deceased, are hereby notified (if they see cause) to appear before the Court of Probate for the district of Suffolk, to be holden at the Probate Office in said district, on the 3d day of October next, at 2 o'clock, P. M. to be heard relative to the appointment of Commissioners on said estate.  
MARTIN SHELTON, Adm'r.  
Suffield, Sept. 7, 1825.

#### BOOK & JOB

#### PRINTING,

Of every Description,

EXECUTED WITH ACCURACY,

At the Office of the

CHRISTIAN SECRETARY.

PENSIONERS' BLANKS  
FOR SALE AT THIS OFFICE.



## POETRY.

## THE CONVICT SHIP.

Laden with banished criminals.

Morn on the waters!—and purple and bright,  
Bursts on the billows the flushing of light;  
O'er the glad waves, like a child of the sun,  
See the tall vessel goes gallantly on;  
Full to the breeze she unbosoms her sail,  
And her pennon streams onward like hope in the gale;  
The winds come around her, in murmur and song.

And the surges rejoice as they bear her along;  
See! she looks up to the golden-edged clouds,  
And the sailings gaily aloft in the shrouds;  
Onward she glides amid ripple and spray,  
Over the waters—away and away!  
Bright as the visions of youth, ere they part,  
Passing away like a dream of the heart!  
Who—as the beautiful pageant sweeps by,  
Music around her, and sunshine on high—  
Pauses to think, amid glitter and glow,  
Oh! there be hearts that are breaking below!  
Night on the waves! and the moon is on high,  
Hung, like a gem, on the brow of the sky;  
Treading its depths in the power of her might,  
And turning the clouds, as they pass her, to light!

Look to the waters!—asleep on their breast,  
Seems not the ship like an island of rest?  
Bright and alone on the shadowy main,  
Like a heart-cherish'd home on some desolate plain!

Who—as she smiles in the silvery light,  
Spreading her wings on the bosom of night,  
Aloof on the deep, as the moon in the sky,  
A phantom of beauty—could deem with a sigh  
That so lovely a thing is the mansion of sin,  
And souls that are smitten lie bursting within!  
Who—as he watches her silently gliding—  
Remembers that wave after wave is dividing  
Bosoms that sorrow and guilt could not sever,  
Hearts which are parted and broken for ever?  
Or deems that he watches, afloat on the wave,  
The death-bed of hope, or the young spirit's grave?

'Tis thus with our life as it passes along,  
Like a vessel at sea amid sunshine and song!  
Gaily we glide in the gaze of the world,  
With streamers aloft, and with canvas unfurled!

All gladness and glory, to wandering eyes,  
Yet chartered by sorrow, and freighted with sighs!

Fading and false as the aspect it wears,  
As the smiles we put on just to cover our tears;  
And the withering thoughts, which the world cannot know,  
Like heart-broken exiles lie burning below!

While the vessel drives on to that desolate shore  
Where the dreams of our childhood are van-  
ish'd and o'er!

## PALESTINE MISSION.

Extract of a letter from Rev. Mr. Goodell,  
to his brother, residing in the vicinity of  
Utica.

Beyroot, Jan. 13, 1824.

My dear Brother,—My instructor in Turkish is an Armenian Archbishop, who occupies a room in my house, and eats at my table. He has renounced many of the errors of his church; and has recently married a wife, which is never allowed to the Armenian clergy.

During the last six months, we have had a school for Arab boys, consisting of about 30 scholars. Last Sabbath, we opened a Sabbath school. Mr. Bird also gives daily instruction in Italian to an interesting class of Arab boys. And I have taken a little boy and girl into the family, who learn very well. Many of the people call to see us, with whom we read the scriptures, and converse on divine subjects. A few days since, I saw an Armenian priest saying his prayers, as he walked backwards and forwards among the trees of the garden. He accepted an invitation to walk up, but continued at his devotions till he had reached the top of the stairs. He was from Aleppo, and belonged to the schismatics, who acknowledge the Pope as the head of the Church. He asked me, as all the papists do, about the keys which were intrusted to Peter, and the power given to him to bind or loose whomsoever he would. I showed him from Matth. xviii. 18, that all the disciples possessed this power in common; and that properly speaking it was a privilege of the Church; every Church of Christ had this power, because every true Church acted with Christ, receiving whom he would receive, and excluding whom he would exclude, and thus all its acts were ratified in heaven. But, if any Church should become corrupt, and exclude whom Christ would receive, and receive whom he would reject, that would cease to be a church of Christ, and none of its acts would be acknowledged by him. The Church will join with Christ in excluding from his kingdom every thing that offends and works iniquity—"Know ye not," said the Apostle, "that ye shall judge angels?" He then asked why our Churches did not believe in purgatory. I told him it was simply because in all matters of faith and practice we took the word of God for our rule, and not the commandments and traditions of men. God has undertaken to teach us all that he requires of us. He is fully competent to instruct us. Why then should we not implicitly follow his instructions, and neither add thereto nor diminish therefrom? Seeing an Arabic Bible near me, he demanded the price, pretended a wish to purchase it, but complained it was dear. I told him the book cost in England five times as much as I had charged him for it. Another person present asked, "Why are the English such fools, as to bring books here for sale, if they are sustaining such a loss?"—"Why," I asked in return, "did the Son of God come from heaven to earth, when he knew, that it would be attended with in-

finite expense, and that the human race, instead of being grateful for his kindness would deride and insult him in every act of benevolence? The good people of other countries know, that you are destitute of the word of God and are in the most imminent danger of plunging into every error, and into irrecoverable ruin,—and if they sustained a much greater loss in giving you this blessed book, they would not cease from their labors of love." All the people about us are extremely ignorant, wicked and superstitious. They need our fervent prayers.—They need our most vigorous efforts to enlighten them, and to bring them to the knowledge of the truth. Do not cease to pray that the word of the Lord may have free course and be glorified, even as it is with you. O when shall we witness the revivals of America? "Come from the four winds, O breath, and breathe upon these slain that they may live."—West. Recorder.

## LA FAYETTE AND THE SABBATH.

Few individuals have appeared in the world whose history has excited the admiration and gratitude of the friends of rational liberty, more than has the life and actions of La Fayette; and there is no individual to whom this country is under stronger obligations of love and gratitude, than to him. In our earliest infancy we were taught to venerate the name of La Fayette; and when, one year since, he returned to visit our shores, our hearts joined in the universal acclamation, "Welcome La Fayette." But we are of that number, and a number by no means small and contemptible, whose love has been dampened, and whose hearts have been pained, by the accounts of his tour through our country. Often have we been led to exclaim, while reading these accounts, "Are we indebted for our liberty, and the numerous blessings which flow from it, to God, or to man? Is this a Christian land, and are we the descendants of the pious few who fled from persecution and infidelity to enjoy religious liberty in this western world?" In tracing this early friend of America through our country, we have not read of a single instance where the Sabbath, with him and his numerous followers, has been sanctified as it should have been—has been venerated as Washington venerated it. When its sacred hours have not been spent in travelling, parading, and saluting, they have been spent in visiting select friends and talking of the "times that tried men's souls." We need not say "these things ought not so to be," for every individual who has been taught to "fear God and keep his commandments," knows they ought not so to be;—but we do say, that by winking at this open violation of the commands of Jehovah, this trampling upon the corner stone of our religious institutions; and by not openly protesting against it, it becomes a national sin, and as such, it will call down national judgments. Perhaps some will say we are too stiff and puritanical in our notions; but so long as we believe it is better to fear God than man, we shall not retract one iota we have advanced. Too long has the love, which as freemen we have felt for La Fayette, induced Christian America to be silent at the crime which has been stalking through their land, and sapping the foundation of all its loveliness.—Too long has the Sabbath been violated, and its friends apparently heeded it not. But we trust a redeeming spirit will arise, to ward off the baneful influence of such impiety. Possibly La Fayette does not believe in the sacredness of the Sabbath, and this may be offered as his apology. But apologies here are out of the question. Whether he is a believer in the Bible, or an infidel, we cannot say; one thing however is certain,—he did know that this is a Christian land, and that his best and most worthy friends here are ardent supporters of its Christian institutions; and he ought to have shown some regard to their feelings, even if he has no love or regard for the ordinances of God himself. And it cannot be said that his engagements made travelling necessary on the Sabbath, for he has spent more time at the circus, the theatre, and the ball room, than he would have lost had he kept the day in a proper manner.

We need not spend time in stating the influence which so pernicious an example has upon society. All who know the influence that La Fayette has over the minds of this people, can readily anticipate what might be said upon this particular. Although thousands have openly violated, not only the laws of God, but even the laws of their own framing, in their zeal to honour the "Nation's Guest," yet there is one man whose conduct in this particular has given sincere pleasure to the friends of good morals wherever it has been made known. We refer to Albion K. Parris, Governor of Maine. "When he learnt that La Fayette purposed to leave Portland, with his suit, on Sabbath morning, he signified to him through his aids that if he would postpone his departure until Monday morning he, [the Governor] would gladly accompany him to the limits of the state; but if he should ride on the Sabbath, he could not;

neither could he pay him any public attention on that day. Here is a fact that deserves to be recorded in letters of gold; and it is the more worthy of such a distinction, because, alas! so many examples of an opposite character have been witnessed of late among men high in office, in various parts of our land. Happy America! when every ruler shall honour the institutions of religion, from a conscientious regard to their Author, beyond the pomp of any earthly glory."—North-  
ern Spectator.

## Communicated for the Christian Secretary.

Is not every one who professes a regard for the laws of God and his country, ready to add his hearty Amen to the above remarks? But if it is indeed a subject of lamentation that the Lord's day has been disregarded in receiving the "Nation's Guest," and doing him honour on that day—and if the hearing of such things causes the pious to mourn,—What must have been the feelings of such an one personally to witness such a scene in one of the sea-port villages in Connecticut, as many of the citizens meeting La Fayette several miles from town, and escorting him to the city? The whole village in commotion flocking to the Hotel in crowds, and paying their respects to their friend;—and on his departure for Providence, the same evening, beating of drums, ringing of bells, firing of cannon—and all this to the great disturbance of those who were collected for divine worship.

It is very certain God has been pleased to bless us as a nation, and that He has raised up and made use of Washington, La Fayette, and others, as instruments in his hand, for the accomplishment of great things for us. But do we thus requite the Lord, as regards the Sabbath, and trample on His institutions?

"Is this the kind return,  
And these the thanks we owe?  
Thus to abuse Eternal Love,  
Whence all our blessings flow?"

Let Zion weep between the porch and the altar, and say, Spare thy people, O Lord, and give not thy heritage to reproach.

A Friend to Zion.

From the Portland Christian Mirror.

## MIXED MARRIAGES.

Mr. Parkhurst,—I have just perused your Christian Mirror, of the 2d inst. in which you have republished a communication, signed by four of the Agents for the Foreign Mission School in Cornwall, Conn. respecting a contemplated marriage, between Elias Boudinot, a Cherokee, and a Miss Gold, of that town.

Some time since, a marriage connexion took place between (if I mistake not) a half-breed Cherokee, who had been a member of that school, and a Miss Leavenworth, of that town. Very soon after its occurrence, a flaming publication appeared in a paper, published in Litchfield, setting forth in high-wrought colors, the enormity of such conjugal connexions. Doubtless, it was intended, by the writer, to excite a public feeling of strong indignation against, not only any repetition of such a connexion, but that which had taken place. It was penned with some art: and was insidiously adapted to the purpose intended. But it proved afterwards, to be an untrue statement, in all the particulars which seemed to aggravate its character. Instead of being wholly, or in any degree, clandestine, as was stated, and without the knowledge of the parents of Miss L. and instead of their having been afflicted almost to desperation, they were not only well informed of the negotiation in its progress—but gave their full sanction to it—and, after the marriage accompanied their daughter and her husband several miles on the way, at their departure; and then took an affectionate leave of them. This appeared in an official publication, issued by the members of the Board of Trustees, and published some weeks after. Another marriage, it seems, is projected, between a Cherokee, who has been a member of that school, and a Miss Gold of that town; and such a clamor is now raised, that four of the gentlemen of the Board of the Trustees of the Foreign Mission School, have come forward with a public declaration, to vindicate themselves, and the School, and its friends generally, against any charge of countenancing, or participating in, such marriages. Now, Sir, this subject deserves some consideration. It is new. It is one, for which the christian public has not been prepared. It may be well to make a few inquiries; and then answer them. This, the writer is able to do, from a knowledge of all the circumstances.

1st. Who sounded the alarm, in the instance of the marriage of the first Cherokee youth, (I think his name is Hicks) with Miss Leavenworth?

Answer. It was not any friend, or friends, of the School or of the cause of christian missions. And, whoever it was, in their zeal to prejudice the public against both, they laid hold of the occasion with such haste, and ardency of feeling, that they forgot to tell the truth, and published a tissue of falsehoods, with only a few truths intermingled.

2d. Why did the gentlemen, composing the board of Agents and Trustees for that School, deem it expedient to take any notice of the subject?

Answer. It was because, first, it was a new attack on the institution; and one, so insidiously addressed to the public, (who, being unprepared, were susceptible of unfavorable impressions, which might operate injuriously on the school) as to excite a fear, that they might be in-

duced to withhold their aid from the school, unless the facts were stated—and secondly, to let the public see, that the Trustees had no hand in promoting the connexion (as was insinuated) and that they did not, themselves, approve of such connexions.

But, it seems another Cherokee has become engaged to a young lady of that town. This is done by mutual consent of the parties. He has given evidence that he is a christian. Nothing appears against his moral, or christian character. She is, it appears, also a christian. They have agreed to marry. And I ask, What is the ground of complaint? And who makes it? The parents of the female do not. Nothing appears against Mr. Boudinot, but that he is an Indian. He is civilized; has acquired a good education—his moral and christian character is unstained and unimpeached. What, then, is the evil complained of? Boudinot has a skin not perfectly white! This is all. Suppose, now Miss Gold had agreed to marry a Spaniard, a Frenchman, an Italian, or a Portuguese, with a complexion not any lighter than Boudinot's, would the clamor have been raised? Believe it, reader, if you will. I am sure it would not. No, not if he had been an immoral man. It would have been said, at the utmost, "That Miss Gold had made her choice; and it was her concern only."

But a Cherokee christian, a man of education and good character, against whom nothing is suggested, engages by means of a regular courtship, in conformity to the established custom of New-England, to marry a white female, with her own consent, and so far as appears, the consent also of her connexions—and the whole country is alarmed. And why? Because he is a Cherokee?—an Indian? This is the pretext. But, reader, it is only a pretext. The object, and the sole object, is, to disaffect the public towards the Foreign Mission School. This is an institution, intended to promote christianity among the natives. This is the cause, and the only cause, of the clamor. These gentlemen are not so fearful of a mingling of complexions, as, at first view, it might seem.

The writer of this is personally acquainted with Dr. Beecher, Mr. Harvey, and Mr. Stone the three ministers, whose names are signed to the communication, in your last Mirror; and he is not a stranger to the character of Mr. Swift. They are gentlemen worthy of all confidence. Although I think they have been unduly influenced, by a misapprehension of this subject, as to its effects upon the school, in the public estimation; yet I do not hesitate to declare, that what they stated, in point of fact, is entitled to the entire credit of the christian public.

I will only add, that I fully concur in the sentiments contained in the piece, extracted from the "Western Recorder," published in yours of the 2d inst. And I hope and trust, that the christian public, and the friends of missions will not be influenced to withdraw their patronage from the Foreign Mission School in Cornwall; nor even to relax in their exertions to extend its influence, until some more substantial ground of complaint arises against it, than any which has hitherto occurred.

## CONNECTICUT.

From the Connecticut Observer.

Exposition of 1 Cor. xv. 22.

For as in Adam all die, even so in Christ shall all be made alive."

Many explain this verse as though spiritual life were intended, and infer from it that through Christ all men shall obtain eternal salvation. The fallacy of this interpretation is easily exposed.

In the first place, we must notice that in this chapter the Apostle is speaking of the resurrection of the body, and not at all of spiritual life. He asserts in the preceding verse that as by man came death, by man came also the resurrection of the dead; and then proceeds more fully to explain his meaning. "For as by Adam all die, even so by Christ shall all men be made alive;" that is, as the first Adam was the cause of natural death, so Christ, the second Adam, is the author of the resurrection. That the preposition *in* which I render *by*, signifies either *in* or *by*, I need not show, as it is abundantly conceded by all good scholars. See Schleusner and Wahl. Now if we concede that Christ will raise all the dead, does it prove the correctness of the sentiments of Universalists?—Let his own words decide, for he says concerning himself, "The hour is coming in which all that are in the grave shall hear his voice, and shall come forth: they that have done good to the resurrection of life, and they that have done evil unto the resurrection of damnation."

But we must notice, secondly, that the apostle in this place is speaking merely of all christians and not of all men, and merely asserts that as all christians by their connection with Adam became subject to death, so by their connection with Christ shall they be restored to life. It neither asserts nor denies the resurrection of the impenitent enemies of God. In proof of this we need only to notice, that in verse 17, he is speaking of those who have faith in Christ; in v. 18, of

those who have fallen asleep in Christ; in v. 19, of those who have hope in Christ; and in v. 23, of those who are Christ's.

We remark, thirdly, that the 24th and 26th verses speak of the enemies of Christ, and of their doom. Christ, as Messiah, must reign until he shall have put down all rule, and authority, and power. That is, until he shall have crushed the power of all his enemies, of every rank and order, both evil angels and men. "For he must reign until he hath put all enemies under his feet." We are aware that Universalists often use even this last verse in order to prove their favorite sentiments; but nothing can be more hostile to them. We know that in ancient days, victorious kings used to tread on the necks of their prostrate enemies as the consummation of disgrace and shame.—[See Joshua x. 24. 25. Ps. cx. 1.] And when Christ is represented as prostrating all his enemies beneath his feet, who could call this an indication of redeeming love?

But if you have bitter envying and strife in your hearts, glory not, and lie not against the truth. JAMES iii. 14.

It ye be under the influence of an unkind, fierce, and contemptuous spirit, even while attempting, or pretending, to defend true religion, do not boast either of your exertions or success in silencing an adversary; ye have no religion, and no true wisdom: and, to profess either, is to lie against the truth! Let all the writers on what is called polemical fighting, warring divinity, lay this to heart. The pious Mr. Herbert gives excellent advice on this subject—

Be calm in arguing, for fierceness makes Error a fault, and truth discourtesy;  
Why should I feel another man's mistakes  
More than his sickness or his poverty?  
In love I should; but anger is not love;  
Nor wisdom neither; therefore, gently  
m-o-v-e.

Clarke's Commentary

Testimony of an old sailor.—A venerable looking sailor called upon one of the secretaries; he stated he was seventy years of age, and had sailed out of this port from a boy, but had never thought of those things which are eternal, nor did he ever think he had a soul, any more than the beasts which are in the highway, till about a twelvemonth back. He was, as usual, idling about the dock, when passing by a ship in which a Bethel prayer-meeting was held, and seeing some seamen enter, he thought he would go in to rest himself; a person was in prayer, and his attention was directed to the substance of his prayer; to use his own language, "the whole freight was the salvation of sailors," and he bore hard upon old sailors, that the devil should not make prizes of them, and carry them into the port of hell, &c. He said he kept his eye upon the person who prayed, and when he got up from his knees, his surprise was great to find he was a young man, and a sailor. "I begun to think," said he, "if this youth so sincerely prayed to God, and for salvation from hell, it was full time I should bout ship and steer an opposite course. I saw that I had been carrying on all sail to the devil, but would now bear away to the meeting, to hear if there was any chance for me to escape eternal shipwreck. I have attended, sir, constantly, for near twelve months, all weathers, when my health permitted, and I can now join in praising God, who remembered me in my low estate, for his mercy endureth for ever. Truly am I, at my age, a brand plucked from the burning; and the blessing of an old seaman be upon all. Amen." The tear of gratitude sparkled in his eye: he bowed, and slowly departed.

New-York Mariner's Magazine.

Covetousness Detected.—The following was published a number of years since in a Portsmouth paper.

A man, a number of years since, who lived near Portsmouth, was very desirous to be rich, that he might do good. He owned a certain field, that was very stony. One night he dreamed that all those stones had become gold. He soon felt anxious to secure it; but the wish to do good was now gone. He thought himself rich and independent. His first object was to secure his gold. So he concluded to hire laborers, search every one of them, and cut out all their pockets, lest they should steal one grain of the precious metal. But he thought of their putting it in their mouths, and that, he could not prevent. He was so anxious about securing his treasure, that he awoke—and behold it was a dream. He arose, went into the field, and sat down on a certain rock, which in his dream seemed to be solid gold, and there rejoiced that the rocks were rocks still; for the dream had revealed to him the covetous disposition of his heart. So he praised God that he had but little of this world in his possession.

A cobbler at Leyden, who used to attend the public disputations held at the Academy, was once asked if he understood Latin? "No," replied the mechanic; "but I know who is wrong in the argument." "How?" replied his friend. "Why, by seeing who is angry first."